A U M

Not a thousand prayers can gain a man's bare bread, save an he work amain.
—EURIPIDES

THEOSOPHY

Vol. XXXI October, 1943 No. 12

THEOSOPHICAL LITERATURE

ALL that the Messengers of the last century could leave behind them was the books, their writings, instinct with the life of the Theosophical Movement, its inspiration and its guide, yet capable of being forgotten by men, and dying out of the world.

The life of the Theosophical literature must be a shared existence. The written truth, unless it be also the known truth, is but an abstraction, a pale shadow of the knowledge it represents. That is why the mission of H. P. B. and Judge was twofold: To record the philosophy *and* to found a Movement. Neither one can live without the other. Without the Movement, the literature must remain a barren pile of old books and yellowed periodicals—nothing more. Without the literature, the Movement can be only another association of men, stumbling along the highway of life, full of good will, yet entirely lacking in the certitude that leads to wise action.

As the Movement grows in apparent strength and numbers, as centers of promulgation multiply, it is needful to realize that no outward achievement is as important as the inward strength of knowledge of the Teachings themselves, for this knowledge is the very Water of Life which humanity seeks. A handful of *students* are worth hundreds of "goers to meetings." The Movement is a living force where there are students of the books. The Movement has grown to its present proportion because, in 1909, a handful determined to know the philosophy and to hand it on to others. This is not possible without study. Even practice is not possible without study, for without study we do not know what nor how to practice.

Theosophy is a power in the world not because it has thousands in attendance at Theosophical meetings; not because it has halls and places of meeting and reference libraries and publishing organizations and periodicals, the world around. Theosophy is a power be-

cause of the men and women who study it and speak of it to others and reflect its wisdom in their lives. Everything else is a tool, an instrument, a means.

It has been said of modern man that he lives in the shadow of cathedrals, but he has not built them. Institutions, good or bad, are only institutions. Their life is entirely vicarious. Like bodies, they mark the genius of the men who formed them, but they cannot perpetuate that genius nor call it into being. Our vaunted modern civilization is just such a shell. It is not being created anew in the hearts of men. It is not being born anew with each generation. We witness, not merely a world war of the nations, but the end of an age.

H. P. Blavatsky wrote of the vast changes that were to come about during this century, but her vision was so far reaching, even the details and mere incidents of what she saw so large in conception, that it is difficult to relate the pattern of Theosophical prophecy with the catastrophic scene of the present. Yet the connections are all there, if we look for the principles of things, for the moral and intellectual transitions which are causal, and indicative of the surging cycles of the period.

There are movements upward, toward tomorrow, and sliding pathways of racial and national decline, but these tendencies are doubtless more concealed than revealed by the drama of military and political history. The true life of peoples, as of individuals, is written on the hidden scroll of purpose, and nations have each their karmic agents, unknown to all but the Adepts, on whom rests the terrible responsibility of embodying in themselves and their decisions the balance of the Great Law.

Many years must pass before all is clear to even the most profound student of periodicity and cyclic evolution. Meanwhile, one thing stands out above all. Theosophists, in their character of custodians of the world's portion of the Wisdom Religion, have their own peculiar work to do. A new age is being born while an old one is dying. Shall the hope of the new be washed away in the rough and deadly current of destruction that carries off the wickedness of centuries, nay, millenniums? With the cracking of social structures and the waning of men's hope for "security" and for the placid prosperity of the past has come the soul-deadening drug of irresponsibility. Away with the past, it is an evil thing, men are saying. What have we to learn from our fathers, who made this world and its works? It is a bitter word they are saying, and not without its truth,

ut it is not all true. In the passions of the hour, men act as if ere were no good to be learned anywhere, no dreams to be transitted, but all to be begun anew.

Men ripe in the wisdom of the world are saying that we must ot forget the past, that in other days men were wise beyond their me, and that we can learn from them. Some speak with reverence f the Founders of our Country, and well they may. Others tell of he great Churchmen and scholastics of the Middle Ages, pointing o the unified world-view of Thomas Aquinas, of the Universities in is time. There is a looking back, but nowhere are men looking eyond the plans and thoughts that have long since been tried and ound wanting. Such guides will found only sects or coteries, and ttract a few followers, some learned, some ignorant and fanatical, lepending upon the leaders.

What is wanted is the inspiration of the Truth. The religion of he ancients is the religion of the future, and for that great religious hilosophy to be born in the world of tomorrow, there must be onsecrated student-teachers who will be known to each other as 'companions," and to the world, perhaps not at all. But their works will be known and felt, and for this end was the Theosophical Movement established in the world.

During all this moral turbulence, only Theosophy can stand firm. It is the rational explanation of things. How it explains is shown y the books. The books were written to prove that Theosophy can and does explain. The Theosophical Movement and its literature are the moral anchor of civilization. Study of Theosophy gives knowledge, and knowledge we must have. The time is coming when men will demand knowledge, or go mad. Many of them are already mad. Theosophists can be saviors of men in a very real sense. If they are prepared by study and work, they will know what to say to their fellows and when to say it. If they have been working through the years with their fellow students, studying the *Ocean,* digging in *The Secret Doctrine,* in the *Key,* brooding on the *Gita* and searching the *Voice* for meanings beyond the veil, they will find this work is not in vain. Others have found it so.

Such study is the tap root of the Theosophical Movement. Without it the Movement has no sustenance. Without study the work must become superficial, its light be not the gold of deep reflection, but the glitter of borrowed platitude. The books are the wealth of Ind for the lover of humanity. All that he needs to know lies hidden between their covers, if he will but find and apply.

THE SYNTHESIS OF OCCULT SCIENCE

THE impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called "Synthetic Philosophy" of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy, for it is purely speculative and hypothetical. It is as though the physiologist undertook to study the function of respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration or respiration cease altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes purely from their objective side, the "missing links," "impassable gulfs," and "unthinkable gaps" occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no "missing links," "impassable gulfs," or "unthinkable gaps," because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis itself*. It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the stand-point of Nature's wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern scientist is confessedly and boastfully *agnostic*. The occultist is reverently and progressively gnostic.

Modern science recognizes matter as "living" and "dead," "organic" and "inorganic," and "Life" as merely a phenomenon of matter. Occult science recognizes, "foremost of all, the postulate that

---

NOTE.—This article was first published by William Q. Judge in the *Path*, November, 1891, and February, March and May, 1892.

here is no such thing in Nature as *inorganic* substances or bodies. tones, minerals, rocks, and even chemical *'atoms'* are simply organic nits in profound lethargy. Their coma has an end, and their inertia ecomes activity." (S. D., Vol. 1, p. 626.) Occultism recognizes NE UNIVERSAL, ALL-PERVADING LIFE. Modern science recognizes ife as a special phenomenon of matter, a mere transient manifestaion due to temporary conditions. Even logic and analogy ought to nave taught us better, for the simple reason that so-called "inorganic" or "dead" matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable, then, to suppose that the capacity or "potency" of life is latent in all matter!

The "elements," "atoms," and "molecules" of modern science, partly physical and partly metaphysical, though altogether hypothetical, are, nevertheless, seldom philosophical, for the simple reason that they are regarded solely as phenomenal. The Law of Avogadro involved a generalization as to physical structure and number, and the later experiments of Prof. Neumann deduced the same law mathematically from the first principles of the mechanical theory of gases, but it remained for Prof. Crookes to perceive the philosophical necessity of a primordial substratum, *protyle,* and so, as pointed out in the S. D., to lay the foundations of *"Metachemistry";* in other words, a complete philosophy of physics and chemistry that shall take the place of mere hypothesis and empiricism. If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that compasses the whole domain of matter? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give minds like Kepler, Descartes, Leibnitz, Kant, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While, at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

"Let the reader remember these 'Monads' of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas (Slokas) translated by Sir William Jones, in which

it is said that the creative source of the Divine Mind . . . 'Hidden in a veil of thick darkness, formed *mirrors of* the atoms of the world, and *cast reflection from its own face on every atom.*' "—S. D., Vol. 1, p. 623.

It may be humiliating to "Modern Exact Science" and repugnant to the whole of Christendom to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing these old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claims or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into

competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn, afford to smile, but with pity and sorrow at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Leaving, for the present, the field of physics and cosmo-genesis, it may be profitable to consider some of the applications of these doctrines to the functions and life of man.

> "The intellect derived from philosophy is similar to a charioteer; for it is present with our desires, and always conducts them to the beautiful."—*Demophilus*

"In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!"* Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the

*Quotations are from *The Secret Doctrine* and other writings of H. P. B.—Eds.

ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, "the vehicle of a fully developed *Monad,* self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant." The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a "Synthetic Philosophy" that deals only with phenomena and ends with matter on the physical plane. These two generalizations of Occult philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, *viz.* the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

The *Monad,* then, is essentially and potentially the same in the lowest vegetable organism, up through all forms and gradations of animal life to man, *and beyond.* There is a gradual unfolding of its potentialities from "Monera" to man, and there are two whole planes of consciousness, the sixth and seventh "senses," not yet unfolded to the average humanity. Every monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree. Consciousness, therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because, while embodied in a *form,* the higher triad of principles, Atma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers.

In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out the line of the higher evolution, but puts him in possession of the means of achieving it.

The "atoms" and "monads" of the Secret Doctrine are very different from the atoms and molecules of modern science. To the latter these are mere particles of matter endowed with blind force: to the former, they are the "dark nucleoles," and potentially "Gods," conscious and intelligent from their primeval embodiment at the beginning of differentiation in the dawn of the Manvantara. There are no longer any hard and fast lines between the "organic" and the "inorganic"; between the "living" and "dead" matter. Every atom is endowed with and moved by intelligence, and is conscious in its own degree, on its own plane of development. This is a glimpse of the *One Life* that—

> "Runs through all time, extends through all extent,
> Lives undivided, operates unspent."

It may be conceived that the "Ego" in man is a monad that has gathered to itself innumerable experiences through aeons of time, slowly unfolding its latent potencies through plane after plane of matter. It is hence called the *"eternal pilgrim."*

The *Manasic,* or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as a result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite Eternal Sat of 'be-ness'." The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

The complex structure that we call "Man" is made up of a congeries of almost innumerable "Lives." Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the "One Life." Every so-called organic cell is known to have its nucleus, a center of finer or more sensitive matter. The nutritive, all the formative and functional processes consist of flux and re-flux, of inspiration and expiration, to and from the nucleus.

The nucleus is therefore in its own degree and after its kind a "monad" imprisoned in a "form." Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus

consists of innumerable "lives." This is but physiological synthesis, logically deduced no less from the known facts in physiology and histology than the logical sequence of the philosophy of occultism. Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness." Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the Universe. As already remarked, the "Eternal Pilgrim," the Alter-Ego in man, is a monad progressing through the ages. By right and by endowment the ego is king in the domain of man's bodily life. It descended into matter in the cosmic process till it reached the mineral plane, and then journeyed upward through the "three kingdoms" till it reached the human plane. The elements of its being, like the cells and molecules of man's body, are groupings of structures accessory or subordinate to it. The human monad or Ego is therefore akin to all below it and heir to all above it, linked by indissoluble bonds to spirit and matter, "God" and "Nature." The attributes that it gathers, and the faculties that it unfolds, are but the latent and dormant potentialities awaking to conscious life. The tissue cells constitute man's bodily structure, but the order in which they are arranged, the principle upon which they are grouped, constituting the human *form,* is not simply an evolved shape from the lower animal plane, but an *involved* principle from a higher plane, an older world, *viz.* the "Lunar Pitris." "Hanuman the Monkey" antedates Darwin's "missing link" by thousands of millenniums. So also the *Manasic,* or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation,* the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of principles awakens from the sleep of ages, over-shadowed by the

"Manasa-putra" and *built into* its essence and substance. How could man epitomize Cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why, then, should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

> "The peculiarity also of this theology, and in which its transcendency consists, is this, that it does not consider the highest God to be the principle of beings, but the *principle of principles,* i.e., of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called supersensuous ramifications and superluminous blossoms."—THOMAS TAYLOR, *Introduction to Mystical Hymns of Orpheus.*

It has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is theosophy a religion? is often asked. No, it is *religion.* Is it a philosophy? No, it is *philosophy.* Is it a science? No, it is *science.* If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. These are really no wiser than the penny-a-liner who catches some points and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to

devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration,* the *ever-present.* In a former article man was shown to be a series of almost innumerable "Lives," and these lives, these living entities called "cells," were shown to be associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this was shown to be the "physical synthesis" of man, and the organic synthesis as well. Disease was also shown to be the organic nutritive, or physiological "sin of separateness." Every department of man's being, every organ and cell of his body, was also shown to possess a consciousness and an intelligence of its own, held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. Enough is already known in modern physics to justify all these statements, at least by analogy. The principle of electrical induction and vibration, the quantitative and qualitative transmission of vibration and its exact registration, and their application to telegraphy, the telephone, and the phonograph, have upset all previous theories of physics and physiology. "A metallic plate, for instance, can that talk like a human being? Yea or nay? Mr. Bouillard—and he was no common man—said No; to accept such a fact were to upset all our notions of physiology. So said Mr. Bouillard, right in the face of Edison's phonograph in full Academy, and he throttled the luckless interpreter of the famous American inventor, accusing it of ventriloquism." (Dr. J. Oehorowicz, "Mental Suggestion," p. 291.)

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the

whole man is seldom even attempted. "Psychology" is mere empiricism, represented by disjointed facts, and these, of course, but little understood, and more often misinterpreted.

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks," as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the ego as the real man dwelling in the physical body and using it as its instrument through which it is related to space and time, perception, sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear. Here again it should be particularly borne in mind that this doctrine of the ego must be considered in the light of the complete synthesis of occultism, and just to the extent that this is intelligently done will the significance of the ego appear.

The brief and concise outline of the philosophy of occultism given in the Introduction to the *Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject-matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and inter-dependences of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken. Occultism can neither be taught nor learned in a "few easy lessons." The "object lessons" sometimes given by H. P. B., almost always misunderstood and misapplied, though often explained at the time,

served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T. S. in the face of the creeds of Christendom, the materialism of science, the indifference and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnosticism gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg!"

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all these, and undertakes to give a synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *viz.*, that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't *like* that proposition," "I don't see *why* they turn a six upside down to make a nine," "Why don't two and two make five?" and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes or dislikes, of belief or unbelief, but solely a matter of intelligence and understanding. He who acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see what is presented in its own light and purely on its merits, has neither need nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or "believed" and a few are rejected, the synthetic whole is entirely lost sight of. But, says someone, this is a plea for blind credulity, and an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant or the dishonest can make such an assertion in the face of the facts. Listen to the follow-

ing from p. xix. Introduction to the *Secret Doctrine*. "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority." If that be advocating blind credulity, let the enemies of the T. S. make the most of it. If any authority pertains to the *Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic.

> "O wise man: you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive."
>
> "The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."—CREST-JEWEL OF WISDOM.

In the foregoing articles, necessarily brief and fragmentary, a few points have been given to show the general bearing of the *Secret Doctrine* on all problems in Nature and in Life.

Synthesis is the very essence of philosophy,—"the combination of separate elements of thought into a whole,"—the opposite of analysis, and analysis is the very essence of science.

In the "Outline of the Secret Doctrine," by C. J., now running through the pages of *Lucifer*, this philosophy or synthesis of the whole is made very clear.

There have been many *philosophizers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature. With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine*. The writings of Plato are carefully veiled in the symbolical language of initiation. The *Secret Doctrine*, coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the stand-point of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of science. It follows, therefore, that while the Secret

Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine. The only object of these brief and fragmentary papers has been to call attention to this point.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the "New Philosophy." Science to-day, in the persons of such advanced students as Keely, Crookes, Lodge, Richardson, and many others, already treads so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky's *Secret Doctrine* is a store-house of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless under-tone of the deep sea, and seems to view our Earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

Judge no proposition of the Secret Doctrine as though it stood alone, for not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is *interdependence* everywhere; in nature, as in life.

Even members of the T. S. have often wondered why H. P. B. and others well known in the Society lay so much stress on doctrines

like Karma and Reincarnation. It is not alone because these doctrines are easily apprehended and beneficient to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very keynotes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reincarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from any source, a serious and logical attempt to discredit these doctrines from a philosophical basis. There have been denial, ridicule, and denunciation ad nauseum. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full—or free—truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine*. Very few seem yet to have realized

how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reincarnated.

> "He who lives in one color of the rainbow is blind to the rest. Live in the Light diffused through the entire arc, and you will know it all."—*The Path.*
>
> "He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent inquiry is a god among men."—*Plato.*

"ALL THAT CAN BE GIVEN OUT"

No one styling himself a "scholar," in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas.

This first instalment of the esoteric doctrines is based upon Stanzas, which are the records of a people unknown to ethnology; it is claimed that they are written in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; they are said to emanate from a source (Occultism) repudiated by science; and, finally, they are offered through an agency, incessantly discredited before the world by all those who hate unwelcome truths, or have some special hobby of their own to defend. Therefore, the rejection of these teachings may be expected, and must be accepted beforehand.

In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya;* and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found. Such a work as this has to be introduced with no simple *Preface,* but with a volume rather; one that would give *facts,* not mere disquisitions, since the SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

—H. P. B.

ANTIPODAL POWERS OF MANAS

Faith-Belief

STUDY of the twin powers of the human mind is far more subtle and difficult than study of what is familiarly known as the "pairs of opposites." Even the weakest of thinkers will have little trouble discerning love from hate, or pleasure from pain. But where is the man who has mastered the relation of those two-fold powers of soul which, though to all outward appearances the same, are yet separated by a line which makes them either infernal or divine? Where is the man who knows the shading of difference between aspiration and ambition, imagination and fancy, faith and belief? No one but recognizes the life-giving force of enthusiasm, but where draw the line between enthusiasm and fanaticism? Do we possess such insight into our own minds that, faced with the necessity of decision, we readily discern between wisdom and head-learning? Caught in the web of human relationships, are we able to distinguish love from infatuation before a lifetime wrong is done? The antithetical nature of the "opposites" is obvious. It is the seeming identity of mind powers, and man's inability to discern between them, that is the cause of all the world's delusions. Says Wm. Q. Judge:

> Manas, or the Thinker is the reincarnating being, the immortal who carries the results and values of all the different lives lived on earth or elsewhere. Its nature becomes dual as soon as it is attached to a body.

This, says H. P. Blavatsky, is the key to the whole mystery of man's inner nature. Because mind is dual during the period of incarnation, every one of its powers presents a two-fold aspect, one bearing kinship for the god above, the other showing traits of the inconstant personality. But as the English language has been evolved by people unskilled in philosophic thought, its terms, even where they exist, are vague and ambiguous. Dictionaries do not link such words with either aspect of the dual man, the result being that when one says "my friend has great imagination" or "he is a man of strong will"—both, creative powers of the Higher Mind—in all probability the faculties at work are mere fancy or desire, faint expressions of the lower self.

Faith, like all powers of the human soul, is two-fold in its nature. The higher, having its roots in the Immortal Self, is pure, holy and divine, and consequently has naught to do with the reasoning of the brain mind. Fed from above by the fire of knowledge, it makes no mistakes, for it looks directly to the heart of things. It is true wis-

dom or enlightenment, no nobler quality existing in the whole make-up of the inner man. But alas, what passes for that term today! Man's divinest faculty, with potent creative power, lowered to the level of blind belief—a mere nothingness based on ignorance and fear. Better by far the word faith had never been heard, for then at least no one would glory in the possession of ignorance, nor could priests and preachers convince their followers that there is virtue in blindness. Identical though they seem to the average man, faith and belief are an infinity apart, separated by an abyss to be spanned only by him who *wills* to know.

Man's feeling of Deity, that there is something behind all that is, behind his feelings of justice and immortality, is a perception common to the whole human race. It springs from knowledge impacted in the imperishable center of his nature—and is true faith. But how is the man strong in such convictions ever to learn that though the feelings are true, his ideas regarding these truths are false, that the church dogmas of god, miracle and vicarious atonement are mere belief? How is he to understand that the impulse to a higher life, that feelings of charity, love and compassion, felt strongly in his soul, come from inner faith and not from outer belief? To separate the two is as difficult for the average man as to realize that within his human frame are two minds. For this reason true teachers ever warn against proselyting, against making any attempt to unsettle those fast fixed in their beliefs, lest the serenity of their faith be disturbed or destroyed, lest they be caused to relax in their duty to that which they see to be right.

The dogmas and beliefs which encumber men's souls, ruinous though they be to the inner faith, are not to be stripped off from the outside by some ambitious converter. They must be shed from within by the awakening Higher Mind. As the new-born shoot, making room for next year's growth, pushes old leaves from off the twig, so the evolving spirit of man, in the course of cyclic rise, breaks through the limiting walls of creed. What is given us in Theosophy, says Robert Crosbie, "is for the purpose of arousing the attention of that Center within us which can see, which can know, which can do, when IT resumes its own nature and status."

"With faith all things are possible," say the ancient sages. For faith is that great engine of the occult cosmos which sets the Will in motion. Through it man links himself with his ideal, encompasses within his sphere the whole structure of that upon which his heart is set. Working upon the extremely tenuous matter of the in-

visible universe, faith surrounds any project with a living substance, making of it a unified whole capable of co-ordinated action among all its parts. By virtue of what else may anything be said to *live*, except it possess a circulatory system linking each part with every other part, except a common impulse permeate the whole? It is through this subtle medium that the will and conviction of the crusader carries through and touches the hearts of his supporters. Through it men in business reach their employees and inspire their work with the fire of enthusiasm. On the inner framework of faith and confidence one can help his fellows build a higher life, for devotion to the ideal in another brings out all that the ideal holds.

Man's ignorance of the workings of such inner dynamics is no proof against the fact of their existence. For where is the man who understands perfectly the machinery even of the digestive system in its work of transforming food into flesh, or of the eye in seeing, or the brain and vocal chords in changing idea into sound? These do their work whether we be ignorant or wise. So works the machinery of the occult cosmos. By means of Faith all men accomplish unknowingly great things. But once one's faith is lost, whether in a business, cause, or private undertaking, that thing is dead, the only remaining witness to its ever having existed being the physical shell, empty and soulless, left to disintegrate on the material plane. Faith is the cohesive power of nature by virtue of which even the seven principles of man remain intact. Lost or destroyed, death ensues.

If this be true of worldly undertakings, how much more true must it be of a high and noble Cause, having for its aim the welfare of the human race! The ideal of the Theosophical Movement is a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color. That ideal is kept in being by the Faith, the Will, of its great Founders. The aim and objective of theosophists is work upon that ideal, the erection invisibly of a strong bond of comradeship, the *nucleus* from which all else may flow. But can this be done without faith in the ideal and in humanity? Can it be done without faith in each other, in those of our fellow companions who, like ourselves, are striving toward the same end? Not by doubt or intellectual argument can this purpose be achieved. Not by belief, which at best is skin deep, nor any other of the powers of the lower mind. It is by Faith alone—that creative faculty of the Higher Mind by which we envision the ideal and see reflected in the present the promise of what must be. To "keep the faith" means to hold the vision, to steadfastly act on the basis of it alone.

CYCLES OF PSYCHISM

VII

FOR some years now the idea that the human race is on the verge, even in the midst of, a great change, has been gaining popular currency. This theory is by no means limited to political prophets and workers for an international order. Nearly every branch of thought has its version of the world of tomorrow. While sober scientists are predicting that specialized progress will revolutionize still further our present ways of life, there are scores of exotic cults who anticipate more miraculous alterations in the future, and are now attempting to gather supporters for their particular program of social reform. It is as though the whole world were in labor, utterly confused as to the meaning of the physical and moral suffering of all humanity, and longing, with the intensity born of desperation, to believe that, somehow, the millennium is not far off.

The scientific and other serious literature of the age is full of descriptions of this unrest, but little or no explanation is offered—at least, no explanation that is at all adequate to the great psychological upheaval before us. The fact of change is readily acknowledged, but its meaning remains obscure. It is for this reason that the ancient Theosophical view of human evolution is here presented.

No special claim to authority is made for the doctrines that will be offered in explanation of the emotional turmoil we are experiencing. Theosophy is not made public as a "revelation," nor is mere "belief" in these teachings solicited. It claims consideration on the ground of inherent reasonableness, and its clear application to the facts as they may be observed by anyone. If it be taken only as a "working hypothesis," much can be gained from an impartial study of Theosophical teaching, and consistent judgment and comparison of these doctrines with all other views of life is sure to result in a just appreciation of the great contribution of the Teachers of Theosophy to the modern world.

Naturally, little more than "intimations" of the scope of the Theosophical philosophy can be presented in the compass of these few pages. However, should the suggestions here provided arouse the inquirer to pursue his studies further, he will find in the basic texts of the philosophy a field of research that will challenge his highest faculties and reward even the most extravagant hopes.

The great scientific discovery of the nineteenth century was the Law of Evolution. It was not a really "new" idea, but one well known to the Teachers of antiquity, of both India and Greece, and rather than discovered, was "revived" in a new form, although few men of the West are aware that the original of this modern doctrine may be found in so ancient a scripture as the *Laws of Manu.* There is, however, a vitally important difference between ancient and modern theories of evolution.

As everyone knows, the Darwinian Theory, which may be taken to represent the scientific view of evolution, was developed to explain the many changes in form which various species of plants and animals have undergone through millions of years in the past. Darwin studied the changes and evolution in *bodies,* as though no other kind of progress were possible, and all the scientists who have since added facts and theories to our understanding of evolution followed his example. The result has been that we think of evolution as simply a physical process, in which the powers developed are physical, wholly the product of growth and perfection of animal bodies.

But there is another kind of evolution than that common to the lower kingdoms of nature—an evolution peculiar to man, which is intellectual and moral. The lines of physical, intellectual and moral evolution are all three present in human beings, and it is possible to distinguish between them and to realize how essentially different they are, one from the other. A man may have an excellent body, yet be intellectually weak; and the same man may have either a good or a bad moral nature. A wise man may live in a puny, diseased body, using his understanding to overcome the limitations of his physical organism. In the same way, remarkable mental powers may be joined to moral goodness, in which case we have a sage; or intellectual ability may be the servant of calculating selfishness in another man, with quite different results for his fellow human beings. All in all, taking men as we find them in our own experience, it should be plain that they differ one from another far more in these *psychic* qualities than in any distinctions of body, and that the true evolution of mankind lies in the further development of their mental and moral powers.

This view of evolution takes our inquiry into a sphere of experience and study that is quite unfamiliar to western thought. The whole question of "the psychic" and abnormal powers and phenomena has for several centuries been almost entirely neglected by the scholars and scientists of European and American civilization. Not until the

past twenty years or so has there been any real willingness on the part of the leaders of western thought to admit even the possibility that soul or mind powers may exist and act independently of the physical body and the laws of external nature. And even now, with the most forceful evidence of powers of a psychic character before them—telepathy, clairvoyance, and even pre-vision are now generally accepted by impartial investigators—our scientists are for the most part still reluctant to consider that there may be laws of mind and soul action which should be studied as principles distinct in themselves, not dependent on the laws known to physicists and biologists.

The facts are there, and are increasing with each year of research. Ultimately, in the course of this century, they will be recognized as realities, and an attempt will have to be made to explain them, even if this requires complete revision of all our western theories of life and evolution. It was in anticipation of this general trend in modern thought—indicative of the next great step in *human* evolution—that the Third Great Object of the Theosophical Society was stated as:

> *The investigation of the unexplained laws of nature and the psychical powers latent in man.*

Suggestion has been given of what some of the "psychical powers latent in man" may be, but what about "unexplained" laws of nature? The admirer of modern science asks quite naturally, Are not the laws of nature themselves the explanations? As a matter of fact, they are not. Lest there be misunderstanding on this score, a passage on the law of "Gravitation" may be quoted from a recent scientific writer:

> Just because the effects of gravitation are so familiar and because Newton's law accounts so completely for the motions of the heavenly bodies, except for a few minute effects which Einstein's theory represents better than Newton's, we are apt to forget how mysterious gravitation is and how little our so-called explanations penetrate the mystery. . . . Our so-called physical explanations are almost always mere descriptions of one sort or another.*

Newton himself made no pretense of being able to "explain" the cause of gravitation, and said so quite frankly, and it has remained a mystery from that day to this. Thus there was every reason in the world for Theosophy to propose another approach to the great questions of the laws of nature and the powers in man. The method of physical science had, it is true, given us much practical knowledge concerning the use of the forces of nature, enabling western nations

*Lambert, Walter D., *Scientific Monthly*, May, 1925.

to raise a great civilization upon this foundation, but the meaning of life remained a secret that Science could not discover, and it is now evident to all thoughtful persons that the real meaning and purpose of existence is by far the most important thing for human beings to investigate. The teachings of Theosophy are in the world to meet this need.

Man has now reached a point where he is beginning to inquire what more there is for him to know. He has ceased to think exclusively of the material side of life; he is sensing his own nature, feeling within the slow awakening of powers long hidden and asleep, and he asks: What am I, whence came I, whither do I go?

There is no possible way of understanding or explaining the answers to these questions except through Evolution, and for Man this is evolution of the Soul. Man is a spiritual being, and his evolution is an unfolding from within outward, the expression of spirit or consciousness through the intelligence he has acquired by experience. *All* evolution involves the growth of intelligence through experience, and the consequent further expression of the powers of Spirit, but in man is manifested a type of intelligence that is higher than that in the lower kingdoms.

The development of intelligence proceeds very slowly in the mineral and vegetable kingdoms, more rapidly in the animal kingdom. Evolution in these three kingdoms is represented by changes in physical form, by adaptation to external conditions and the elaboration of organs for specialized functions. Human evolution is of another sort. Man is not simply concerned with states and conditions of matter; the evolution of intelligence in him has reached that stage where the being himself knows that he is, that he is conscious, that he can understand to some extent his own nature and the natures of the beings below him, and see their relation to each other.

Two-thirds of a century ago, H. P. Blavatsky wrote on the opening page of *Isis Unveiled:*

> Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. We believe in no Magic which transcends the scope and capacity of the human mind, nor

> in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus,* that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers.

The two large volumes of this work are devoted to a demonstration of the hidden powers in man and to an exposition of the philosophy of evolution which alone can explain their presence. All past history is the author's witness, brought upon the stand of impartial inquiry and made to show that there have been literally thousands of men and women in whom the powers of soul have flowered more fully than in ordinary persons, whose lives gave evidence of the course of evolution of the race as a whole in the future.

It was not Madame Blavatsky's purpose to arouse a mere curiosity in the wonderful, to raise up a generation of seekers after powers by which the world might be amazed and even enslaved. On the contrary, she desired only that men might grow into realization of their own potentialities as spiritual beings, *naturally,* with an appreciation of the enormous responsibilities which the possession of such powers places upon their user. She knew that in the course of the present cycle, there was destined to be a vast unfoldment of the subtler faculties of perception in the human race; that powers hitherto the endowment of only the seer and the sensitive would tend to become more common, until finally, to be without them would be a mark of atavism and retrogression.

Clearly, so complete a development of psychic powers among humanity at large will occupy many hundreds, or rather, thousands of years. In the scheme of evolution offered in the Theosophical philosophy, human and all other progress proceeds in accordance with great cycles, some of them lasting through almost incalculable periods of time, during which the hosts of human souls involved in this great period of manifestation return again and again to earth, according to the law of Reincarnation. By this process the collective experience in the school of life is carried on, each cycle of incarnation bringing the soul into contact with new relations of matter and intelligence, thus awakening to action in the beings the powers and faculties potential in that cycle. The end of all this learning is the progressive spiritualization of mankind, through a growing realization of universal brotherhood, and the achievement of conscious divinity for each human soul by the natural development of the powers common to all.

AMONG YOUTH-COMPANIONS

THE Companions had assembled for their regular discussion, and after the group was settled King began:

"It has been said that Christianity can't 'save' Humanity, but Humanity may save Christianity. And Humanity, in the form of individual humans, seems to be getting on with the work. Individuals here and there are finding under the formal Churchianity, the simple, practical ethics of Jesus, and by concentrating on them, are reviving pure Christianity. By actual use of their faith they gradually strip it of its false accretions, and discover from experience what is true and useful in it. In other words, their beliefs undergo the correction of application. When a man seeks out the meaning of morality for himself, and proceeds to live according to the code he has evolved, you have a real Christian in the only real sense. Organized Churchianity has served the opposite purpose. It has concentrated attention on outward, instead of inward practices.

"So much for the preamble. Perhaps you would like to hear and talk over one of these religious individualists, tonight. She is Dr. Janet Aiken, of New York City, who started, last spring, a movement which she calls 'Your Church.' Dr. Aiken plans to give out 'total religion,' but she emphatically declares she is *not* starting another organization. 'Your Church'—everybody's church—has no buildings, priests, property, paid employees, contributions or fees."

"First, what kind of a religion is this 'total religion'?" asked Dave.

"Well, her latest book is called *Commonsense Religion,* and that is perhaps a more appropriate title, because Dr. Aiken is interested in showing that religion is commonsensical. Theosophy, which has been called *sanctified common sense,* may be said to prove that common sense *is* religion, if by common sense we understand the universal ideas and intuitions which are the common property of every being."

"That, it seems to me, is an important difference," spoke up Martinez. "It is a difference in basic assumptions. Dr. Aiken, as I understand it, assumes the truth of religion, and sets out to relate it to man's fundamental attitudes. Theosophy starts with man's inherent ideas, explains how man learned them from perfected men, and presents the complete body of knowledge of which they are the essential principles."

"Yes," chimed in Janice. "There is no other way to account for the general and deep feelings man finds in his innermost nature: the conviction of his eternal being, and his cooperation in spirit with all the rest of life; his sense of justice, most apparent of all; and thirdly, his instinct for progress and self-development. If these ideas are recognized as forming part of every soul, then it is only common sense to give them universal expression."

"That reminds me," King resumed. "Dr. Aiken recognizes the eternal conflict between mind and matter, ideas and things, and distinguishes two logics, one favoring matter, the other favoring mind. The first is, of course, the materialist, and for the second, Dr. Aiken has coined the name 'mindist' (she wants the first 'i' pronounced like the second). She says you have to choose between these two positions, *both logical.* She chooses the mindist—because she knows it works. She has conquered things with 'thought' (there is some Christian Science in her background), and therefore she sides with ideas."

"In other words," said Gail, "she sees mind and matter, but no connection between the two. What she needs is a look at page 16 of the first volume of *The Secret Doctrine!* There H. P. B. shows that the universe *is* a Unity, by reason of the principle of life which links subject and object, mind and matter."

"It's as if one were to say that the real man is either the mind or the body," Martinez suggested. "Man's Ego is Mind, but a third and higher factor, the force of Spirit, keeps both mind and body together. The Mind would have no life if it were not for the power of the Thinker behind it."

"Dr. Aiken is right in pointing out the eternal duality of life," Dave said then. "Everything we can see—in mind or matter—is one of a pair of opposites. But the two do not exist of themselves: they come from the One Source, which is Absolute Reality, as distinguished from the comparative realities of the opposites. Mind is not more 'real' than matter; good is not more real than evil. These are twin realities: if evil were to perish from the world, good would perish also, because one cannot exist without the other. Those who perfect themselves in discrimination do not merely learn to differentiate between a quality and its opposite. They learn what is most practical of all: that there is a power above and beyond the pairs of opposites—that power which can, for instance, turn evil to good, or, good to evil. When a man can use his will consciously, he knows what that power is."

"Tell me, King," Gail asked, "Why does Dr. Aiken call it religion? Does she believe in God? And if so, what kind of a God?"

"She certainly does believe in God," replied King. "She even talks to him! But she would probably say that a person doesn't 'believe' in God. Rather, 'God' is what you believe in. And since each individual differs somewhat in his composite faith, there are as many Gods as there are people. Let me read you a short passage from one of her earlier books, *Surely Goodness*. She writes:

> I, too, fail to be convinced by the picture of the old man on a throne and the best I can say for the idea is that it has been dignified by the adherence of many grand and noble people. . . . When I think of all the fine people who believe in Gods which I disbelieve in then I wish I could see God as they do—until I think of all the grand and noble people who dont. It is a satisfying thought that no matter how you define God you will still be in good company.

"You see, there is nothing rigid or sectarian about that 'definition' of God," King remarked.

"No," agreed Martinez. "That gives everyone (who wants it) his own personal 'God.' But the question remains—what is commonsensical about a God—any God outside of man? Again there is a gap, a hiatus, just as there was between mind and matter, only now it's between man and God. Curious, the two are really one, because the godlike character of man's spirit implies his godlike power over the lower orders of life."

"Well, if Dr. Aiken thinks of 'God' as a composite of the human being's own faiths, then she is only one step away from the idea that the only god in heaven or earth, is the Higher Self in man—the source of those higher intuitions called 'faiths'," Janice pointed out.

"And many mystics down the ages have taken for the 'voice of God' what is really the voice of their own Spirit," Alayne commented. "Jacob Boehme was one, as we read in THEOSOPHY for September. Such a belief prevents the man from perceiving life as an integrated whole, and it also sets for human evolution a limit which does not exist in fact. Man both is and can become a god. Infinite possibilities are his if he develops the powers latent within him."

"Well," said King, "after all is said and done, isn't it encouraging to see signs of independent religious thinking? Is there any other way that the spirit of Jesus' teachings can be revived, except by organized religion giving way to individually-applied religion?"

OF THE SUPERSENSUAL LIFE

By Jacob Boehme

II

DISCIPLE: But the body being in its present constitution . . . and living in a vain image and creaturely shadow, according to the life of the undergraduated creatures or brutes, whose breath goeth downwards to the earth; I am still very much afraid thereof, lest it should continue to depress the mind which is lifted up to God, by hanging as a dead weight thereto; and go on to amuse and perplex the same, as formerly, with dreams and trifles, by letting in the objects from without, in order to draw me down into the world and the hurry thereof; whereas I would fain maintain my conversation in heaven, even while I am living in the world. What therefore must I do with this body, that I may be able to keep up so desirable a conversation; and not to be under any subjection to it any longer?

Master: There is no other way for thee that I know, but to present the body whereof thou complainest (which is the beast to be sacrificed) "a living sacrifice, holy and acceptable unto God": And this shall be thy "rational service." Be not thou then conformed to it, but be transformed by the renewing of thy mind; which renewed mind is to have dominion over the body, that so thou mayest prove, both in body and mind, what is the perfect will of God, and accordingly perform the same with and by his grace operating in thee. Whereupon the body, or the animal life would, being thus offered up, begin to die, both from without and from within. From without, that is, from the vanity and evil customs and fashions of the world. It would be an utter enemy to all the pomps thereof, and to all the gaudery, pageantry, pride, ambition, and haughtiness therein. From within, it would die as to all the lusts and appetites of the flesh, and would get a mind and will wholly new, for its government and management; being now made subject to the spirit. . . . And thus thy very body is become the temple of God and of his Spirit.

Disciple: Nevertheless I am desirous to know what would become of my body in its pressing forth from the anguish of this miserable world into the power of the heavenly kingdom.

Note.—From Dialogue I.

MASTER: It would get forth from the reproach and contradiction of the world, and from the sorrows and pains in the flesh, which are only the effects of some sensible impression of things without, by a quiet introversion of the spirit, and secret communion with the Deity manifesting itself for that end. It would see and find within itself a new world springing forth as through the anger of God, into the love and joy eternal. And then should a man wrap his soul in this, even in the great love of God, and clothe himself therewith as with a garment; and should account thence all things alike; because in the creature he finds nothing that can give him without God the least satisfaction; and because also nothing of harm can touch him more, while he remains in this love, the which indeed is stronger than all things, and makes a man hence invulnerable both from within and without, by taking out the sting and poison of the creatures, and destroying the power of death. And whether the body be in hell or on earth, all is alike to him; for whether it be there or here, his mind is still in the greatest love of God; which is no less than to say, that he is in heaven.

Though thou lovest the earthly wisdom now, yet when thou shalt be clothed upon with the heavenly wisdom, then thou wilt see also that the world hates not so much thee, as thine enemy, which is the mortal life. And when thou thyself shalt come to hate the will thereof, by means of an habitual separation of thy mind from the world, then thou also wilt begin to love that despising of the mortal life. And so shalt thou be able to stand under every temptation, and to hold out to the end by the means hereof in a course of life above the world, and above sense. In this course thou wilt hate thyself; and thou wilt also love thyself; I say, love thyself, and that even more than ever thou didst yet.

DISCIPLE: But how can these two subsist together, that a person should both love and hate himself?

MASTER: In loving thyself, thou lovest not thyself as thine own; but as given thee from the love of God thou lovest the divine ground in thee: By which and in which thou lovest the divine wisdom, the divine goodness, the divine beauty; thou lovest also by it God's works of wonders; and in this ground thou lovest likewise thy brethren. But in hating thyself, thou hatest only that which is thine own, and wherein the evil sticks close to thee. And this thou dost, that so thou mayest wholly destroy that which thou callest thine; as when thou sayest I or MYSELF do this, or do that. All which is wrong, and a downright mistake in thee; for nothing canst thou properly call thine

but the evil self, neither canst thou do anything that is to be accounted of. This self therefore thou must labour wholly to destroy in thee, that so thou mayest become a ground wholly divine. There can be no selfishness in love; they are opposite to each other. Love, that is, divine love (of which only we are now discoursing), hates all EGOITY, hates all that which we call I, or I-HOOD; hates all such restrictions and confinements, even all that springs from a contracted spirit, or this evil self-hood, because it is an hateful and deadly thing. And it is impossible that these two should stand together, or subsist in one person; the one driving out the other by a necessity of nature. And therefore as heaven rules the world, and as eternity rules time, even so ought love to rule the natural temporal life; for no other method is there, neither can there be of attaining to that life which is supernatural and eternal, and which thou so much desirest to be led into.

DISCIPLE: Pray what is the virtue, the power, the height and the greatness of love?

MASTER: The virtue of love is NOTHING and ALL, or that nothing visible out of which all things proceed. Its virtue is the principle of all principles; its power supports the heavens and upholds the earth. And it is the holy magical root, or ghostly power from whence all the wonders of God have been wrought. Whosoever finds it, finds nothing and all things.

DISCIPLE: Dear master, pray tell me but how I may understand this.

MASTER: I said, "its virtue is nothing," or that nothing which is the beginning of all things, thou must understand it thus: When thou art gone forth wholly from the creature, and from that which is visible, and art become nothing to all that is nature and creature, then thou art in that Eternal One, which is God himself: And then thou shalt perceive and feel in thy interiour, the highest virtue of love. Thou shalt then see also in all the works of God, how love hath poured forth itself into all things, and penetrateth all things, and is the most inward and most outward ground in all things. There is a certain greatness and latitude of heart in love, which is inexpressible; for it enlarges the soul as wide as the whole creation. And this shall be truly experienced by thee, beyond all words, when the throne of love shall be set up in thy heart.

Moreover in that I said, "Its virtue is the principle of all principles," hereby it is given thee to understand, that love is the principiating cause of all created beings, both spiritual and corporeal,

by virtue whereof the second causes do move and act occasionally according to certain eternal laws from the beginning implanted in the very constitution of things thus originated. This virtue which is in love, is the very life and energy of all the principles of nature, superiour and inferiour: It reaches to all worlds, and to all manner of beings in them contained, they being the workmanship of divine love; and is the first mover, both in heaven above and in the earth beneath, and in the water under the earth. And hence there is given to it the name of the Lucid Aleph, or Alpha; by which is expressed the beginning of the alphabet of nature, and of the book of creation and providence, or the divine archetypal book, in which is the light of wisdom, and the source of all lights and forms. By the power thereof the earth hath been thus long upheld, notwithstanding a foreign usurped power introduced by the folly of sin: And should this [divine love] but once fail to recede, there could no longer be either vegetation or animation upon it; yea, the very pillars of it be overthrown quite, and the band of union, which is that of attraction or magnetism, called the centripetal power, being broken and dissolved, all must thence run into the utmost disorder, and falling away as into shivers, would be dispersed as loose dust before the wind.

Lastly, whereas I also said, "Whosoever finds it, finds nothing and all things"; that is also certain and true. He that findeth it, findeth a supernatural supersensual abyss, which hath no ground or byss to stand on, and where there is no place to dwell in; and he findeth also nothing is like unto it, and therefore it may fitly be compared to nothing; for it is deeper than anything, and is as nothing with respect to all things, forasmuch as it is not comprehensible by any of them. And because it is nothing respectively, it is therefore free from all things; and is that only good, which a man cannot express or utter what it is; there being nothing to which it may be compared, to express it by.

But in that I lastly said, "Whosoever finds it, finds all things"; there is nothing can be more true than this assertion. It hath been the beginning of all things; and will thence comprehend all things within its circle. All things are from it, and in it, and by it. If thou findest it, thou comest into that ground from whence all things are proceeded, and wherein they subsist; and thou art in it a KING over all the works of God.

Here the disciple was exceedingly ravished with what his master had so wonderfully and surprisingly declared, and returned his most humble and hearty thanks for that light, which he had been an

instrument of conveying to him. But being desirous to hear further concerning these high matters, and to know somewhat more particularly, he requested him, that he would give him leave to wait on him the next day again; and that he would then be pleased to show him how and where he might find this which was so much beyond all price and value, and whereabout the seat and abode of it might be in human nature; with the entire process of the discovery and bringing it forth to light.

The master said to him: This then we will discourse about at our next conference, as God shall reveal the same to us by his SPIRIT, which is a searcher of all things. And if thou dost remember well what I answered thee in the beginning, thou shalt soon come thereby to understand that hidden mystical wisdom of God, which none of the wise men of the world know; and where the MINE thereof is to be found in thee, shall be given thee from above to discern. Be silent therefore in thy spirit, that when we meet again tomorrow, thy mind may be disposed for finding that noble pearl, which to the world appears nothing, but which to the children of wisdom is all things.

THE UNITY OF COSMIC ENERGIES

Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity—the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things—from the planetary system down to the glow-worm and simple daisy—the plan in the mind of nature, or in Divine Thought, with regard to the development and growth of that special thing. He is, metaphysically, the objectivised thought of the gods; the "Word made flesh," on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life. —H. P. B.

MIXED AIMS AND PERFORMANCE

NO Theosophist but longs at times for activities which seem more to the point and more useful to mankind than current duties. But then there are few human beings who do not long for a change; and boredom, discontent and laziness can imagine particularly attractive releases when leavened with "occult" ambitions.

Nevertheless, to those who truly sense the cause in this age, there must come a time of realization that nine-tenths of one's time is spent either in work seemingly of no spiritual benefit to mankind, or in pleasures and recreations which have come to leave only the taste of dust in the mouth. This makes for review and revaluation, for casting up one's position on the chart of evolution and considering the desirability of some rectification of course. It can, perhaps, most impartially be done by those who have attained their original material objects, have no quarrel with life on their own account, but feel a great need to which they are contributing relatively little. But the time comes to all.

How then are the life forces to be apportioned? The problem is simplified if we are ready to embrace the proposition that no work can be wholly useless except that which is done for self alone. Failure to see this means that some part of our nature still requires evolution through work not highly regarded by the rest of it. Full satisfaction in work or pleasure is not usually attainable in this age, except by an adept or a dugpa. All others have mixed natures and therefore mixed aspirations, and can find satisfactory lives only through the slow and difficult process of self-unification.

Under the present conditions of our lives, a devoted theosophist, even though freed of material duties, can seldom find employment for all his waking hours in study, teaching or thought. Too much study brings surfeit and paralysis of thought, too much teaching deprives others of the opportunity to learn to teach—which is more important in this preparatory cycle than that many uncomprehending ears be reached, and too much thought leads to endless circles without issue.

When the nature ceases to be mixed, mixed activities will cease by natural circumstances. Until that time comes, it is to look for the usefulness in the seemingly useless, the significant in the seemingly insignificant. The work may be of a kind that could be done by any

one of a hundred million men devoid of wisdom; but it may support those of a family, whose existence on earth is a spiritual necessity and may be an unheeded link in a chain of cosmic import. It may help the work to an extent seemingly little, and yet be lifting from the camel's back the final fatal straw.

Work poorly done, however humble, rouses anger and contempt in employer and fellow-employees, adding to the heavy Karma of the world. An instructive word falls on deaf ears, if spoken by one already set down as fool, incompetent or malcontent.

Few are the occupations wherein the spiritually alert mind cannot find new lessons, new surprises, new thoughts of use to mankind. Perfect performance with a vigilant eye to ulterior values is the high road to unmixed performance. Of occupations in this world there are classes three:

The tamasic, serving the ends of idleness, drunkenness, vanity, debauchery and frivolity; the rajasic, serving ambition and destruction; and the sattvic, having to do with the production of necessary food, clothing and shelter; and with health, education, and enlightenment.

The Theosophist must choose his own master and his own Karma.

SELF-TRUST

Heroism works in contradiction to the voice of mankind, and in contradiction, for a time, to the voice of the great and good. Heroism is an obediance to a secret impulse of an individual's character. Now to no other man can its wisdom appear as it does to him, for every man must be supposed to see a little farther on his own proper path, than anyone else. Therefore, just and wise men take umbrage at his act, until after some little be past: then, they see it to be in unison with their acts. All prudent men see that the action is clean contrary to a sensual prosperity; for every heroic act measures itself by its contempt of some external good. But it finds its own success at last, and then the prudent also extol.

Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth, and it is just. It is generous, hospitable, temperate, scornful of petty calculations, and scornful of being scorned. It persists; it is of an undaunted boldness, and of a fortitude not to be wearied out.

—EMERSON

ON THE LOOKOUT

"Toward A Durable Society"

From time to time Lookout has called especial attention to the articles of Dr. Robert M. Hutchins on modern educational needs. Dr. Hutchins has also frequently made searching and helpful comments on our political structure from the same fundamental philosophical basis. *Fortune* for June carries an article synthesizing his views on both these subjects, "Toward a Durable Society." He indicates that the nature of all our post-war problems will be at root philosophical and moral. The problem is education, though this word means little or nothing until we can determine precisely what we wish to educate for and how to accomplish it. Dr. Hutchins finds the situation in America somewhat disturbing:

> For some reason or other, education has lasted a great deal longer in England and Canada than it has in this country, though England and Canada have been in the war much longer than we have and have been accustomed to make much less noise about education than we.

"The Assistance of the Sentimental"

The dilemma is that we cannot hope to be able to educate the world to democracy, unless we can be sure that our own education is presenting to growing generations more than technical guidance. We talk a great deal about solving economic problems, yet we have failed to develop a most essential element of just distribution:

> The trouble with the empirical attack on economic problems is that it assumes that we can accomplish a just distribution of material goods without knowing or caring what justice is and even without a conviction that there is such a thing as justice. This attitude is sentimentalism, that vague desire to improve our fellow men which, since it has no other standard, erects the standard of our own prejudices as that by which the condition of everybody else must be judged. The sentimentalist will resort to force, if necessary, to give the rest of mankind the benefit of his prejudices. This is certainly better than using force to preserve or to increase one's own comfort. But those who want to fight for selfish ends will always enjoy the enthusiastic cooperation of those who want to fight to make other people like themselves. The selfish are delighted with the assistance of the sentimental: the propaganda of the sentimental sounds so unselfish. . . .

Unless we know where we are going there is no point in moving at all. The end of life is not life, but the good life. Without clarity and conviction about the end any steps we take toward "improvement" can lead to real improvement only by accident. They are just as likely to take us further into the wilderness.

"THE NATURAL MORAL LAW"

Dr. Hutchins is not a pessimist, for he expresses a full and consistent faith in the rational and spiritual potentialities of each human being, but he is above all else a realist. He feels that one of the greatest mental necessities at the present time is to recognize our many inadequacies as would-be planners of a new and fully free world, and to realize that the world situation is not going to miraculously order itself.

What makes us think that the situation after this war will be any different from that after the last one? We cannot look to the insignificance of space or the ferocity of war. And we surely cannot claim that we have thought more than we did the last time. . . . There is less evidence that we are prepared for any world order than was at hand in 1918.

Since the important divisions among men are not those of space and time, they are not eliminated by the elimination of space and time. If the ideals of one part of the world are antithetical to those of another part, war must follow. The shrinkage of the world, therefore, cannot usher in the brotherhood of men; it can only accelerate the clash of antithetical ideals. Unless it is admitted that men can and should have common ideals, that the natural moral law underlies the diversity of the mores, that the good, the true, and the beautiful are the same for all men, no world civilization is possible.

"COMMON PRINCIPLES"

It is all very well to win the war and make the best of a bad situation, says Hutchins, but let us not imagine that we have actually won anything but temporary respite:

"Men cannot work together," said Confucius, "unless they have common principles." If we cannot believe and act upon these principles, and believe and act upon them together, the prospects of a durable world society are not bright.

If this be pessimism, make the most of it. I deny that it is pessimism. It is simply true. We cannot escape the facts by asserting that they do not exist. If we recognize their existence, we may be able to do something about them. Either we grant that we are doomed to perpetual war because no common ideals are possible, or we exert

ourselves now to discover what our ideals should be and how to make them the common aspiration of the peoples of the earth. This doctrine is optimistic, because it holds that even at this late date we can save the world by our own exertions.

It is not homogeneity or uniformity that we require. The mores may vary widely from country to country, but the moral law is the same everywhere. Human beings are different, but they are identical in their humanity. Their identical humanity is the foundation of any durable world civilization. For civilization is the deliberate pursuit of a common ideal.

"The Ideal of Comfort"

The tremendous task of education becomes clear, and it is necessary for us to be about the task of seeking to inaugurate an educational approach capable of giving the younger generations more than slogans with which to meet political and social problems.

> . . . the ideal of comfort, which is the best we have been able to think of for ourselves, will never do as the aim of a world order. Men can never be comfortable enough. Two dinner pails, two chickens, four cars, and a quart of milk a day are better than half as much. And since they are better, they constitute the new ideal. We never can have enough material goods if material goods are what we want. Any world order with this ideal will be torn to pieces by the divisions to which it leads.

The culmination of Hutchins' many penetrating observations is a statement of the reality we must face, now and in the post-war world:

> A nation that has comfort and no higher ideal can fight only a defensive war. It is fighting to retain its comfort. Even if it attacks, it does so only because it is afraid that it will be attacked and its standard of living will be menaced. Such a nation, too, can make only a defensive peace. It can make a peace allocating to various nations certain possessions and resources in the way most likely to leave it undisturbed. Perhaps this is all we can look for from the present war. Perhaps we can call such a peace a peace.

"Let the People Know"

During the past year Sir Norman Angell presented to the public a widely-read book entitled *Let the People Know.* It consisted chiefly of carefully-formulated assurances that all will probably be well in the transition from war to peace. Dr. Hutchins is trying to let the people know in a more real sense: trying to let them know the things

that his own impartial, intellectual leadership enables him to stat so clearly. The counsel Hutchins gives is enough, for it is a grea deal. He points in the general direction we must travel toward ou humanitarian dreams.

"Matters of Resolution"

Dr. Hutchins has not, however, established the basic philosophy of man's relationship to man which his every word asserts is the most vital of the missing elements. As a leader in the world of ideas, Hutchins has a task, that of consistently calling attention to the nature of the problem. Those who represent constructive as well as critical phases in the great forward movement of Theosophical ideals have also their task, a part of which may be to recognize and use the efforts of such men as Hutchins.

> It would not divert us or be expensive to try to figure out what education for freedom is, so that in addition to the blessings which it might confer on our country, we might be able to tell our defeated enemies what it is in case they happened to ask us. . . .
>
> We must want to be democratic. If we want to be, we shall be. If we want to be, all these questions of political machinery and social practice will answer themselves. Justice, equality, and law, a society devoted to virtue and intelligence—these things are matters of resolution. We can have them if we want them. If we want them, we shall get an education calculated to produce them. If we want them, we shall get a tax system, a party system, a political order, and a social structure that exemplify them.

"Mind, Medicine and Man"

This book by Dr. Gregory Zilboorg (Harcourt, Brace and Co., New York: 1943) deals with the Freudian psychoanalysis, and its application to psychiatry. Perhaps its chief value for Theosophists is in its definition of the limits of psychoanalysis, and of the psychic nature itself. The psychic nature, or "apparatus," as Dr. Zilboorg calls it, is placed between the soul and the body, or, even more precisely, between the body and the mind.

> The psychic apparatus is apparently the actual *sensorium commune,* the central, intermediate, obscure and yet so dynamic zone of functioning by virtue of which man is able to make the transition from automatic animal to human behavior. . . . The psychic apparatus

is just what it etymologically means. It is the apparatus, biological in nature, through which filter the conative and cognitive elements of the human personality. (pp. 321-2.)

"A Continuous Phenomenon"

The only thing that appears really important in this discussion is to establish clearly that the psychic apparatus, or the psyche, is not the soul, that it is the instrument of the soul as much as our neuromuscular system is the instrument of our sensory-motor system. . . . What we find in the psychological content of the psychic apparatus is a struggle of images, self-contradictory fancies, the battle of drives plastically and dynamically represented. That the psychic apparatus is not reason, not intellect, not "mind" in the usual sense of the word, is clear. (p. 324.)

An Artificial Contention

Life is a continuous phenomenon, and it cannot be fragmented. The visualization of the psychic apparatus, which uses all the organs and yet favors no one special organ, re-established from the biological and, if you wish, philosophical point of view the very continuity of all the so-called parts of man. It re-established the wholeness of man which thinkers and religious philosophers of all ages always sensed but never truly comprehended. The old, simple, untenable formula, body and soul, can now be modified to read body—psychic apparatus —soul. This schematic presentation seems most natural. . . . (p. 330.)

One cannot repeat too many times that psychoanalysis knows and claims to know as little about the soul as the religious opponent knows about the psychic apparatus. These two entities cannot be united and confused with or substituted for one another. Any attempt at such a unity or substitution is an attempt to construct a contentious artificiality, something like a scientific theology or a theological science—which is a contradiction in terms, in concepts, and in basic subject matter. (p. 322.)

As Dr. Zilboorg himself admits, "The writer is a poor philosopher and a poorer theologian. He does not know the subtleties of scholasticism, nor the heavy armors of scientific materialism." This is perhaps why he falls into the error of thinking that science and religion are mutually exclusive fields of knowledge. Scientific theories, not yet proven, and theological dogmas, for which proof is neither invited nor allowed, may and do contradict each other, and the great variety of illustrative instances of this fact is possibly what led Dr. Zilboorg to an incautious generalization. Partial truths must always disagree.

No Entangling Alliances

Dr. Zilboorg categorically denies that psychoanalysis has any connection with either psychology on the one hand or physiology on the other:

> That mental disease has nothing to do with what is commonly called "spiritual" is overlooked. That it has as little to do with morality and goodness as appendicitis has to do with righteous living seems to be overlooked. (p. 11.)

> That psychoanalysis nowhere seems to occupy itself with problems of morality and ethics is, of course, true. But it is also true that the physiologist is concerned little if at all with the ethical and religious implications of his experimental findings. Nor does the logician consider the ethical and religious implications of his system; he studies the forms of reasoning and leaves the problem of their ethical or unethical directions to the religious perceptor. (pp. 319-20.)

Dr. Zilboorg has obviously failed to note, or disregarded, the correlations being discovered between physiology, psychology (or psychiatry) and philosophy. A number of medical men and psychiatrists who have explored the influence of feelings and thoughts on man's physical organism, have found that emotion and worry, for instance, are contributing factors, when not direct causes, of many physical diseases. (See Theosophy xxvi, 479.) Is it far-fetched to suggest a corresponding relation between mental diseases and moral attitudes? The experience of those who work with mental patients has been that one of the sure signs of recovery from insanity is a disposition on the part of the patient to want to help other people. Calling forth unselfishness seems to break the patient's abnormal concentration on himself and his own fancies, and serves as a natural restorative.

Tangible Intangibles

A recent experiment provided striking confirmation of the effect of such an intangible as the nurse's attitude, or "morality," on the patient. Some attendants departed from the established practice of subjecting violent patients to forcible control, and refrained from giving "blow for blow." They found that the insane person actually responded in kind, and ceased to attempt physical injury to the attendants who "refrained."

Such developments go to prove that the rigid separation of one field of learning from another is both impractical and unintelligent, besides being impossible in the long run. Specialization, classifica-

tion and differentiation serve the purpose of investigation, but *understanding* comes from perceiving the common principles uniting diversities, and practical application of information is possible only when the *relation* between the facts and the situation or problem to be solved are worked out. This is the case history of any discovery.

"The Vital Difference"

The real point at issue is given in the *Notes on the Bhagavad-Gita,* where "the vital difference between the ancient, true psychology of the East, and what is termed Western psychology," is explained: "Both abound in classifications; those of the East are much more numerous than those of the West and cover a far wider field; Western psychology in its classifications refers solely to mental states. The psychology of the Gita and the ancient sages classifies the *moral* states, treating the mental states as mere effects produced by moral conditions. Herein lies the secret of the hold the Gita has had all down the ages, and continues to have increasingly."

The Weakness of Psychoanalysis

The weakness of psychoanalysis is precisely its lack of a comprehensive philosophical background to give depth and meaning to the play of the "unconscious." This is recognized by Dr. Zilboorg:

> The Freudian system is too young to be able to establish itself on a solid philosophical footing, but even now it can be said with certainty that insofar as it can be considered related to any biophilosophical trends it is closer to Lamarck than to Darwin, to vitalism than to mechanistic structuralism, to idealism than to materialism. The Freudian system is, moreover, not a system of thought but a partially systematized set of observations of facts not yet sufficiently correlated with any uniform theory. (p. 332.)

And so the essential criticism of psychoanalysis, psychiatry and psychology remains, as stated by H. P. Blavatsky in 1888:

> No doubt that the care of analyzing and classifying the human being as a *terrestrial animal* may be left to Science, which occultists—of all men—regard with veneration and respect. They recognize its ground and the wonderful work done by it, the progress achieved in physiology, and even—to a degree—in biology. But man's *inner,* spiritual, psychic, or even moral, nature cannot be left to the tender mercies of an ingrained materialism; for not even the higher psychological philosophy of the West is able, in its present incompleteness and tendency towards a decided agnosticism, to do justice to the inner; especially to his higher capacities and perceptions. . . . (*S. D.* I, 636.)

As Mr. Judge has pointed out, what is needed is "a synthesis of the *whole man.*" (See p. 540 of this issue.) For a theosophical study of the "psychic apparatus," the reader is referred to the series, "Cycles of Psychism," the seventh instalment of which appears on page 550.

"A REGRESSIVE ATTITUDE"

A year ago Lookout discussed the hate psychology of two American psychiatrists, and the lay echo by a "top-notch" radio dramatist (XXX, 469-73). Also quoted was a writer in the *Christian Century,* who condemned the weapon of hate as destructive to hater as well as hated, and warned: "The dramatists may fan this flame, but they cannot control it. Some day—and sooner than they think—it will spread through our own midst and blaze out in race riots, in conflicts between capital and labor, and in the violent rebellion of our dispossessed sharecroppers." Now that the first of these possibilities has become an actuality, proponents of hatred may be more willing to admit its practical, if not its moral dangers. Those who look forward to a lasting peace may find the position of Dr. R. H. Thouless more logically and historically reasonable than the hate-not-revenge formula of Arch Oboler. Dr. Thouless spoke on "Hatred of the Enemy" in a symposium on "Mental Attitudes in Time of War," held by the British Psychological Society, recently. From the report in *Nature* (June 19):

> On one obvious ground, hatred of the enemy can be defended, namely, its service towards the important and desirable end of defeating the enemy by strengthening the intensity of war-effort and providing a motive for enduring the hardships of war. Against this social gain must be balanced serious social and psychological losses.
>
> * * * * *
>
> The practical results of hatred in prolonging bitterness and making difficult a satisfactory peace may be regarded as secondary consequences of the fact that hatred is evil in itself—a regressive attitude which blinds judgment and leads to the evil consequences of harsh peace terms and continued bitterness between nations. If, as social psychotherapists, we consider the question of attitudes in war-time, we must condemn hatred and try to devise means for reducing its strength. The unconscious causes of hatred are largely beyond our control; but rational analysis of the legend of the hated enemy can show that much of it is without basis in fact. There seems insufficient ground for supposing that this process, if successful, need lead to any reduction in effective effort towards winning the war, for effective action need not depend on irrational impulses. . . .

Arch Oboler declared, "The moment the Axis soldier puts down his gun, we will no longer hate—we will give him, not revenge but *justice.*" It is not inconceivable that the same sentiment might have been expressed in the American Civil War. Certainly Lincoln's example throughout was a forcible plea for justice and generosity toward the South. But the tide of hate and revenge was stronger than he, and so today the Civil War is still being fought, in East, West, and North, as well as South. So signal a failure here at home does not augur well for our efforts abroad,—unless there is a change in method. Perhaps greater success would attend the application of the maxim followed by a member of that race on which was and is focussed the hatefulness called the "Civil" War. It was Booker T. Washington who said: "I will let no man drag me down so low as to make me hate him."

"Anthropocentrism's Demise"

Reading the periodicals and newspaper columns on science, one becomes convinced that while twenty years ago, popularizers of science were intent upon interpreting every new "fact" according to materialistic assumptions, today their minds have a natural bent in the opposite direction. Of course, the facts themselves are co-operating; that is, the facts under discussion frequently lend themselves to support of an idealist view of the world, but it should also be realized that "facts" do not fortuitously occur before the scientific field of vision. The facts of science are gathered according to a selective process which is largely determined by what the scientists would like to discover, and discovery of facts suggestive of a non-materialistic view of nature are generally the result of the work of some scientist who wants to find that sort of fact. Nature helps those who work on with her, and this applies not simply to the occultist, but to all those who seek impartially for the meaning of natural processes.

A case in point is the recent announcement that three "nearby" stars are accompanied in their cosmic travels by smaller, invisible companions—dark bodies which astronomers now believe may be planets like the earth. The July *Scientific American* prints Dr. Henry Norris Russell's discussion of the discovery under the heading—"Anthropocentrism's Demise—New discoveries lead to the probability that there are thousands of inhabited planets in our galaxy." Scientific heresy ten years ago—a fantastic "theosophical speculation" some might have called it—but now a brave declaration of scientific possibility, is this latest revelation, which, incidentally, was

known to such pioneers as Giordano Bruno, his predecessor, Cardinal De Cusa, and many centuries earlier to the Greek philosophers and mystics, who learned it from the adepts of the East!

"COMPLETELY IN THE DARK"

Dr. Russell writes:

> On the basis of this new evidence, it, therefore, appears probable that, among the stars at large, there may be a very large number which are attended by bodies as small as the planets of our own system. This is a radical change—indeed, practically a reversal—of the view which was generally held a decade or two ago. The older opinion, that planetary systems are excessively rare, was a deduction from the then accepted theory of the origin of the solar system by a close encounter, if not a collision, between the Sun and another star. Such encounters must be extremely rare. More recent theoretical work—especially that of Spitzer—has created grave doubt regarding the validity of this theory, and we are completely in the dark regarding the origin of the planets. But now, in place of a deduction from a doubtful theory, we have a moderate generalization of newly discovered facts. Small companions exist, in abundance, down to, if not beyond, the limit at which any one would call them planets, and there is no known reason why smaller planets should not exist in comparable numbers.

Besides these interesting facts, it is pleasant to have from the pen of a reputable scientist a candid confession that the origin of the planets is "completely in the dark." Now there can be no complaint against the theosophical doctrines on the ground that a "simpler" and purely physical explanation is available.

"TO THINK OF THOUSANDS"

Dr. Russell continues, drawing out some of the implications of the discovery:

> Among the planets of intermediate size, some would be at such a distance from their primaries that they were maintained at temperatures at which water was liquid, at least during some seasons of the year. All such bodies would be essentially habitable—capable of supporting life of the same *general* nature as exists on earth. The number of planets which satisfy these conditions, though no large fraction of the whole, may, in the aggregate, be very large.
>
> If, as appears to be probable, vegetation exists on Mars, life has developed on two out of the three planets in our system where it has any chance to do so. With this as a guide, it appears now to be

probable that the whole number of inhabited worlds within the Galaxy is considerable. To think of thousands, or even more, now appears far more reasonable than to suppose that our planet alone is the abode of life and reason.

Abodes of Superior Intelligences?

What the forms of life might be on these many worlds is a question before which the most speculative mind may quail. Imagination, in the absence of more knowledge of the nature of life than we now possess, is unequal to the task. There is no reason, however, against supposing that, under favorable conditions, organisms may have evolved which equal or surpass man in reason and knowledge of Nature—and, let us hope in harmony among themselves!

It may fairly be claimed, then, that this latest discovery completes the work which Copernicus began four centuries ago. Though the belief that our world was the material center of the Universe has long been dead, the supposition that it was (at least probably) unique in being the abode of creatures who could study the Universe has lingered long. Now this last stronghold of the old way of thinking has fallen, and there is no longer a basis for supposing that either this world or its inhabitants are unique, or in any way the "first, last and best of things." The realization of this should be good for us.

Our planet is not, as Dr. Russell says, the "material center of the Universe," as some medieval cosmologists believed, and theologians will now have to face again the problem proposed by heretics of the seventeenth century—what about the souls on all the other planets? For today even science—not merely a handful of pagan philosophers, "Pythagoreans," as they were called,— testifies to the probability that there are many other planets, and that they are inhabited. Shall we again be favored with the speculation that the savior toured planet after planet, finding a Garden of Eden on each celestial abode, and on each performed the sacrifice of submitting to crucifixion? Talk of this sort forced the Church to burn Bruno, intimidate Galileo, and persecute astronomers for a century or more following the discovery of the double motion of the earth.

The Way of All Dogmas

No, that dead controversy will not be revived, for to most people it is meaningless. The colorful legend of Christianity is no longer a vital religious belief, it is only a story; moving, but a story. But the idea that space may be full of planets bearing mankinds may

appeal to the imagination of world-weary humanity on this earth Some may even revive Shaw's witticism to the effect that if othe planets of this system are inhabited, our world, if not the cente of the system, is certainly its insane asylum, and be less remote fror the truth than the scientific hypotheses that Dr. Russell casts asid as "doubtful" in the current *Scientific American*. Even so, a worl that senses its proclivities to madness is not altogether insane, an perhaps the saving remnants of men of good will that are activ in the world today will find a broader foundation to build upon fo the future, now that the dogmas of materialism are going the wa of the dogmas of religion.

Imagination Unequal

The decease of dogma clears the field for the promulgation o the Secret Doctrine. Dr. Russell speculates on the planets and thei inhabitants "in the absence of more knowledge of the nature of lif than we now possess," and admits that imagination is unequal t the task. The Theosophical Teachers, on the other hand, thos Beings with complete knowledge, need no "imagination" to discove the forms of life on this or any other globe. One of them has written

> Our Globe . . . is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. . . . . Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as Globes, they are in CO-ADUNITION but not IN CONSUBSTANTIALITY WITH OUR EARTH and thus pertain to quite another state of consciousness. Our planet (like all those we see) is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians and others can perceive our little world: because our planes of consciousness, differing as they do in degree but being the same in kind, are on the same layer of differentiated matter. (*S. D.* I, 166.)

ULT LIBRARY
BANGALORE.
Accn. No. 77